

The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXIX. NEW SERIES.—No 38. SATURDAY, SEPTEMBER 22, 1883.

RS. 6 PER ANNUM IN ADVANCE WITH
INDIAN POSTAGE RS. 7-10.
SINGLE COPY ANNAS TWO

INTERNATIONAL BIBLE STUDY.

Sept. 23rd 1883.—*Review.*

For Comment see last *Guardian*.

Sept. 30th 1883.—*Joshua I. 1-18.*

LEAVING the apostles we go back fifteen centuries and find the Israelites on the borders of the promised land. Moses has fulfilled the mission assigned him, has brought the children of Israel from Egypt to the land promised to their fathers. The promise of restoration made to Abraham, has been so far fulfilled, and Moses sleeps with his fathers, though the place of his sepulture is concealed from the Israelites. Man is immortal till his work is done, and no one ever had a more perilous mission than that of Moses; but he fulfilled it by faith, and having looked upon the promised land from Pisgah's height, disappears from the eyes of man. Another is to have the honour of actually bringing the people into their inheritance. Joshua is directed of the Lord to take up the reins of government laid down by Moses.

"Arise, go over this Jordan, thou and all this people, unto the land which I do give unto them." Joshua I. 2.

It was a very simple command to give, to take 600,000 persons over the river Jordan; but how could he do it? Could they build a bridge, in the presence of the enemy? Joshua knows very well that when the Lord gives a command he gives the means of obeying it. There were many tribes living in Canaan, warlike and formidable; yet the Lord says, I give the land to the children of Israel. He gives it to them by giving them the authority to take it and the means of taking it. They are to embrace the promise by faith and thus secure its fulfilment. "Every place that the sole of your foot shall tread upon, that have I given unto you." God gives it to them and it becomes theirs as they appropriate it; to the extent that they actually enter it and tread upon it, it is theirs. In like manner, "all things that pertain to life and godliness" are given to the believer, under the present dispensation, but they become his only as he has faith to appropriate them.

"From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea,—shall be your coast." 4. As a matter of fact the Canaan occupied by the Jews was generally much more circumscribed than the area here designated, reaching from the Mediterranean to the Euphrates and embracing Lebanon; but this was because of their defective faith. We find as a rule that they who leave a margin in God's commandments, find an equal margin in the promises.

"There shall not any man be able to stand before thee all the days of thy life; as I was with Moses so will I be with thee;

I will not fail thee nor forsake thee." 5. If God be for us, who can be against us? "I will give you a mouth and wisdom that none shall be able to gainsay or resist," says Christ. "Be content with such things as you have, for he hath said, I will never leave thee nor forsake thee." Thus you find the identical promises of the Israelite, passing over to the believer, for they were originally addressed to faith.

"Be strong and of a good courage." We too need to be strong and courageous, strong in the Lord and in his boundless power. Strong by ceasing from self-trust, and looking to our omnipotent Friend. Four times in this lesson we find this injunction. But can you make the weak strong and the timid brave? Yes, if you show them that there is strength on their side, without their being conscious of it. Who is this that says, I will never leave thee nor forsake thee? He is the Almighty Helper. What matters it then if I am without the consciousness of strength? Faith is better than consciousness. Much that is called bravery in this world is simply the consciousness of strength. The opportunity for courage appears when there is no consciousness of strength. This is the victory which overcometh the world, even our faith. Joshua is exhorted to be of good courage that he may keep the law given through Moses; implying that the greatest temptation will be to swerve from this, to relax this, to dispense the people from doing just what the law required. He would need to be very fearless, to keep from accommodating the law to the tastes of the people, remembering how Aaron, in the very plain before Sinai, had given in unto them. How strangely do they of "the new school" of criticism reason when they infer from non-observance, the non-existence of Mosaic laws. As well say that the Sermon on the Mount does not contain a law to turn the left cheek when the right is stricken, because Christians do not act thus.

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for thou shalt then make thy way prosperous, and then shalt thou have good success" 8. Here is the secret of the remarkable success that Joshua had. He had a copy of the book of the law, and day and night found time to meditate therein. He did not simply read it but realized that it was the voice of God to him, and continued listening till he was conscious that his mind was fully swayed by it. When we hear God speaking in his word, then the Holy Spirit, the omnipotent One makes it sovereign within us. The glorious words abounding in the book of Deuteronomy, showed in Joshua what they were fitted to effect.

Joshua gave orders that the people should prepare victuals for three days, after which they should enter the promised

land. He reminded the two and a half tribes who had selected their inheritance east of the Jordan, of their engagement to take part in the Palestine campaign, and they declared their purpose to fulfil their engagement. They would be true to Joshua, as he should be true to God. "Only be strong and of a good courage." They who are led require this of their leader, that he should be unwavering in his purpose. His fearlessness makes them fearless.

WEEKLY REVIEW.

—A PROOF of the blinding influence of party spirit has just been supplied. A telegram was despatched from Simla to Renter in London, giving a summary of the opinions of officials in India regarding the Ilbert Bill, and by a mistake in transmission, the omission of a cipher, the opinions appeared very different from what they were in reality. Of course a good many concluded at once that Government had designedly despatched a false account of the matter; in the state of feeling to which they have worked themselves up, it appeared more likely that the deviation from truth was designed than that it was accidental, and that the supreme Government was guilty of this attempt to deceive the home public. But it turns out that the special correspondent of the *Englishman* at Simla, (he of all men!) is the author of the telegram, and that there was a mistake in transmission. Government had nothing to do with it.

—REFERRING to a remark of ours the *Indian Witness* says:

Our contemporary "regrets very much" that we should write in "such a lenient strain of the pretensions of the Brahminist leader," and thinks he belongs to the class of men referred to in John's First Epistle, ii. 18, 19, 22, 23; iv. 1, 2, 3; v. 6, etc. The men spoken of by John were apostate Christians who had gone "out from us." They were manifestly bad men. Keshab Chunder Sen was never a Christian, and we are not able to believe that he is a bad man.

Our contention had reference not to the man K. C. Sen, but to the opinions expressed by him, and our references to John's Epistle were on this line. If Mr. Sen were a bad man, as that term is commonly understood, people would trouble themselves very little about his views.

—OUR attention has been called to the fact that there has been at Poona a Fancy Dress Ball, "the great event of the season;" that there were some 300 or more ladies and gentlemen; and that in the long list of names appears that of one clergyman, the Rev. Mr. Mackay, Scotch chaplain, dressed as "a Divine of the 17th Century." Dancing was kept up till "the grey light of dawn" appeared.

—THE Sultan has forbidden all surveys relating to the proposed canal from Acca to

Akaba, via the Jordan and the Dead Sea. We do not think the world will lose much by this prohibition. Such a canal would only offer a roundabout way of reaching India, compared with the Suez canal.

—WITH reference to the question put by "Disciple," we repeat what we have more than once said that we think it altogether unfitting that one who is professedly a follower of Christ should be a member of a Masonic body, especially in India. There may be some good ends proposed in Masonic organizations, but these good ends may be still more effectively secured in connection with the church. Hindus, Parsees and Mahomedans are found in Masonic lodges, and if there is any religious service to be performed they are just as eligible as Christians. The Church of Christ as instituted by him is intended to give the Christian scope to work for the highest welfare of his fellow-men, and he should be on his guard against any fellowship that may interfere with this. It is well known that one of the things most attended to by Masons is conviviality, and in this way it has been a snare to many. Finally, Christian sincerity and openness forbid our taking secret vows and joining a society that loves darkness rather than light. Christians are children of the light, children of the day, and it ill becomes them to have any thing to do with secret organizations.

—WE place among our Selections an article from the *Ch. Miss. Gleamer* on "the Blind in India; what are we doing for them." There is a very large number of blind persons in India, as many perhaps as there are lepers, and when we call to mind the wonderful success that good people in America, England or elsewhere have had in educating the blind it is evident that there is an immense field here for philanthropy. Something has been done in the way of providing the Scriptures in embossed type for the blind in Urdu and in Arabic, but the difficulty is in getting the blind taught to read. Here is a form of Christian activity that needs to be cultivated. Perhaps the best thing would be to teach them the Roman characters. Why are there no Asylums for the blind in this country? Why should not our rich Native gentlemen show their public spirit in providing such?

—THE recent volcanic disturbance in the Straits of Sunda, appears to have been one of the greatest convulsions of nature of which we have any record, not so disastrous to human life as the great Bengal Cyclone which swept away 225,000 souls in one night, but otherwise most remarkable. The earth in Krakatow island appears to have caved in, swallowing up the volcanic mountain of that name, and agitating the sea so profoundly that tidal waves have been observed on the West coast of the Bombay Presidency, a thousand miles away from the scene of the disaster, and the whole of S. India and Ceylon was wrapt in sulphurous vapour. The sea was observed at Bandora and other points to recede half a mile. We have only very vague notices of these things, but it is evident that the Indian Ocean was seriously disturbed to the distance of 1000 miles or more. One is reminded of the sublime figure of Rev. xviii where "a mighty angel took up a stone, as it were a great millstone, and cast it into the sea." The wave in the Straits of Sunda is said to have been 90 feet high. One such wave passing

over Bombay would make short work of the 800,000 souls here gathered together. There are a number of unspent volcanoes, and as they fall in they may cause disturbances very menacing to populations located as ours is, just above the level of the sea. Happy are they whose lives are insured in heaven and who are ready for every contingency.

—BRO. Ward of the Telugu Mission wishes us to say that another worker has joined that Mission, Bro. Ebenezer Thompson, aged 26. Three have been added to the number of orphans, some to the number of subscribers to the *Watchman*, and some money has been received. He will find in our column of Notices, that there is more on the way.

—WE would call the attention of the *I. M. Watchman* to the fact that the September No. contains statements about Egypt-poor that are quite baseless. The question of calling Bro. L. has not been before the church at all.

—SOME of the Italian Protestant papers are advocating the organic union of evangelical churches in Italy. Others, believing this to be impracticable, favour a federation of the churches. There are it appears 50 Methodist Churches, 40 Wallesian, 35 Free and 25 Baptist,—altogether 150, that might, it is thought, thus unite. The *N. C. Advocate*, says with regard to this matter:

The earnest Italian evangelical Christians feel the necessity of union of some kind for offensive and defensive contest against the Roman Catholic Church, their greatest common opposer, as well as against socialism and infidelity, which are conducting a triangular fight against the evangelical and Roman Catholic Churches. It would be a curious circumstance if the first federal union among Protestant Churches should be made in Italy, from which country early Christianity went out to conquer Europe.

—THE Manual of the M. E. Church for July contains Dr. Reid's Account of his visit to the M. E. Missions in India. He speaks very kindly and cordially of the work carried on by the S. India Conference, but not very hopefully of their work among the Natives. It is difficult for brethren so long accustomed to the conventional way of carrying on foreign Missions, to believe that a method which finds its resources in the field of its agency can accomplish much. "The almost sublime struggle of the Conference after a method by which the Natives can be reached, depending on themselves alone for the support of their pastors," excited his admiration without inspiring hope. He fears it will prove a struggle after the impossible. "Our S. India brethren have as yet scarcely entered this great field of Native work." Dr. Reid doubts if pastors or people will, for years to come, get hold of the vernaculars so as to preach in them, and should they do it he doubts if they can find their support among those to whom they preach. He was moved to tell these brethren that if at any time they were led "to organize a missionary society among themselves," it would meet with no disfavour from the home board. Bishop Foster faithfully remonstrated against the neglect, in the meantime, of the millions of Natives all round them. The visit of Dr. Reid and Bishop Foster to the S. I. Conference, and their exhortations, are remembered with thankfulness. We believe they helped us all much by causing us to realize that the

time was come for us to put our principles fully to the test and get the matter settled once for all. The interest shown in the Native work this year, at many of the stations, is far in advance of any thing seen before, and we not think there has ever been more hopefulness regarding this work than there now is. We would venture to say to our friends in America, Be not faithless, but believing.

—THE Annual Distribution of Prizes in connection with the Free General Assembly's Institution, took place on Wednesday last at the Institution Hall. The room was well filled with students and their friends and the friends of Missions. Mr. Justice Birdwood presided, and gave an address that showed his intelligent interest in the subject, and his warm appreciation of the work in which the Free Church mission is engaged. We remember having seen his father, General Birdwood, at similar meetings of the Mission, a score of years ago. On Wednesday, three young gentlemen, a Hindu, a Parsee and a Christian, read essays embodying their views on the subject of religion. Among the prizes were seven volumes contributed by Rev. Mr. Jeffry which were given for proficiency in knowledge of Scripture. Justice Birdwood called attention to the fact that this was the only Protestant college in the Presidency, and recommended that those who had charge of Protestant institutions in W. India should send their students here after matriculation.

—IN our editorial columns will be found an article embodying our impression concerning the Calcutta Defamation Case. Since writing it we have seen the comments of the *Englishman*, *Statesman*, and *Daily News* and find that their opinions of the matter tally with ours, to the effect that there has been a grievous miscarriage of justice. We incline to think that the case might have been tried before a Native with more satisfactory results. Such procedure as that of Mr. Justice Norris is not fitted to strengthen the hands of those who oppose the Ilbert Bill.

NOTICES OF BOOKS AND REPORTS.

"A Critic Criticised." Notes by the Rt. Rev. Dr. Meurin, S. J., D. D., Bishop &c. of Bombay, on the Rev. Luke Rivington's Letter in defence of the 8 Anglican Bishops' Message. This is a pamphlet of 47 pp. Bishop Meurin, like ourselves, is unable to appreciate "the Finger of God" in "the vast area of agreement" between the Romanish and Anglican Churches. He thinks that Hindoos and Parsees will be much more impressed with the divergences. We have no doubt that there is fundamental harmony between the views of the Ritualists and those of Romanists, but we do not see the Finger of God therein. We take very little interest in this dispute between Bishop Meurin and the Rev. Mr. Rivington. It does not seem to us that it has to do with the truth as it is in Jesus, which is utterly opposed to all Church-glorifying. The voice of Jesus says, "Come unto me, all ye that labour and are heavy-laden and I will give you rest."

We have received, but must reserve for fuller notice, the following: *The Chr. College Magazine*, September; *The Vedarthayatra*, February, 1882; *History of the Churches*

connected with the Am. Marathi Mission, in Marathi, by Rev. R. V. Modak; *The Legends of the Punjab*, by Capt. Temple, September; Faith-Work in Colar; A Visit to the Faith Mission at Colar; *The Purans*, August; Report of the Chittisgarh Mission; *Nitimanzusha*, by G. K. Athavale; Report of the Soldiers' Total Abstinence Association.

"Report of the Gujarat Tract and Book Society." Printing for the Society last year, three works, 16,400 copies, besides the Dawn of Truth, 600 copies monthly. Several works for the Bombay Tract and Book Society were printed at the Sarat Press. The Report shows by what agency the circulation of these tracts is effected, and refers to instances in which the perusal has been accompanied with conviction and surrender to Christ. There are 22 books out of print which the Society are anxious to reproduce. Additional pecuniary aid is solicited.

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SATURDAY, SEPTEMBER 22, 1883.

UNBLAMEABLE ANGER.

To be angry and sin not, is a greater proof of the reign of grace in the heart, than for a man never to be angry. Anger is a constituent element in every one who is made in the image of God; it is that feeling which summons all the powers of the soul to the repudiation or condemnation of what is evil. It has participated with all the faculties of man in his fall, and is brought under the power of evil and controlled by it, and is so constantly found on the side of evil that it is difficult for us to realize that there is any good in it. Christians persuade themselves that moral perfection is a state of perfect placidity, and seek to have the faculty of anger extirpated, and some seem to obtain what they seek. This unperturbed tranquillity is beautiful to look upon, but ordinarily it appears to have been purchased at a price that may not be lawfully paid. Men learn to conserve their perfect serenity by losing sight of their responsibility to combat evil. They rest in the supposed sovereignty which allows wicked men to have their way, forgetting that God has called them to the work of combating wickedness. It is much easier to pass through life intent on the conservation of our peace, and carefully avoiding all scenes and circumstances that would be likely to imperil it; but this would be making an idol of peace. We can school our feelings to such quietude that nothing shall arouse them from their serenity; but is this the highest condition of moral life? This is that which the Brahmin aspires after; this is that which the Buddhist thinks of chief account; but we learn distinctly from the Scriptures that this is not the perfection of moral being. Our perfection is in love, and love causes us to identify ourselves with the object loved, and to feel intensely whatever menaces that. One that were chiefly intent upon the preservation of placidity, would have passed through the court of the Gentiles in the temple at Jerusalem, sorrowing in his heart for the desecration, and perhaps mildly expressing his sorrow to those who might care to listen; but the Lord Jesus showed that the zeal of his Father's house

consumed him by making a whip of small cords and scourging the offenders out of the place. He was not a Quietist. When the Pharisees reproved a poor woman bowed down with infirmities for seeking bodily relief on the Sabbath, our Lord was filled with indignation; the combination of hypocrisy, professed zeal for religion and callous indifference to the sufferings of others, roused his feelings and he gave such expression to them as could not be misunderstood. He endured the utmost contradiction of sinners against himself, and was as a lamb led to the slaughter; dwelling ever in God, the peace of God ruled in his soul; but it could not be said of him that he was incapable of the feeling of anger. He could be angry and sin not. Under the influence of anger, it is very easy to sin; if there is sin in a man it will come out then; and this is the reason why Christians have such a dread of anger. But if Luther had been incapable of anger, there would have been no reformation. Paul would never have been the great apostle he was, if he had been incapable of anger. Hear him saying to the Galatians, concerning the Judaizing teachers, "If any man preach any other Gospel unto you than that you have received, let him be accursed." All through this epistle we see how profoundly he was moved by the damage done to the faith of the Galatians, by these unwarranted teachers. He could be angry and sin not, for he was full of love and there was no selfishness in him. The anger of selfishness, or pride, or bigotry or false notions of the honour of God, is utterly wrong. The wrath of man worketh not the righteousness of God. It would be well for men if they could understand that God is angry with the wicked, with those who reject the invitations of the Gospel, and who seek to hinder others from accepting them. God is a consuming fire, and is revealed as such that men may fear to meet him in their sins and be led to avail themselves of his grace in Christ.

THE CALCUTTA DEFAMATION CASE.

THE first result of the trial for defamation in connection with the Calcutta Mission of the Est. Church of Scotland is that the cause of Missions in India, if not throughout the world, has received the greatest blow it has ever received. For nothing in the way of opposition to the Gospel by outsiders, can ever harm it so much as the misconduct of those who are seeking to commend it to others. We at the outset deny point-blank that missionaries generally have any responsibility for the unhappy revelations made concerning the members of a particular mission; they are no more responsible for such, than members of the legal or the medical profession have for the published delinquencies of one or more of their number. But men will form their opinions of Christianity by the conduct of those who profess it and especially of those who are connected with Missions. We not only acknowledge their right to do so, but rely on this as one of the main proofs of the Gospel, that it purifies the lives of those who submit to it. We do not claim that it necessarily does this for those who profess to submit to it; but this distinction is very much lost sight of by those with whom we have to do. Accordingly, the opposers of Christian-

ity feel that a great advantage has been suddenly given them, and that their hands are strengthened for the conflict as never before.

But even here, in passing, a rather notable point presents itself. It is not every system that is seriously damaged or imperilled by evidences of immorality in those that uphold it. When the Maharajah Libel Case was tried in Bombay, and the abominations of the Wallabacharya system exposed to the public, many Europeans imagined that a deadly blow had been given to that system. Nothing of the kind. The votaries of the Maharajahs continue to regard them as incarnations of the Deity, and surrender to them their women and their property with as much heartiness as ever. It is only a religion that undertakes to save men from their sins that can be imperilled by the proof of immorality in its professors.

But has any such proof been furnished in this defamation case? Judge Norris thought there had and hesitated not in his judgment to speak as though it were proved that Miss Pigot's relations with certain parties were immoral. We fully admit that there were many things of a very objectionable character, established, not only on the side of the plaintiff but on that of the defendant. To us it appears very objectionable and condemnable that a lady in Miss Pigot's position, having the spiritual and temporal charge of Native Christian children, and well aware of the ruinous influences of drink in that class, should have beer and whiskey on her table, drinking it herself and giving it to her guests. This one thing would unfit her, in our estimation, for the position she occupied, though we acknowledge that our views with regard to this matter are as yet not entertained generally in the Church of Scotland, and there was no evidence adduced that she ever drank to excess. And there seems to have been a freedom in her intercourse with gentlemen, far from commendable, even after largely abating from the account given by biased parties.

Just here we feel compelled to make a remark that seems to us of some importance. On the supposition that Judge Norris was right in speaking of her as a person leading an immoral life, would we not expect that such a person, in a position where every thing depended upon her having an unsullied reputation, would be very particular in all the externals of her conduct so as, in every way, to avert suspicion? Can we conceive that a woman in such a position living in sin, and realizing that her all depended upon her reputation, would be so free and undisguised in all her conduct, and act as though she had not the slightest fear of disparaging comments? It is inconceivable. Miss Pigot seemed to have no disguise. Her house was open to every body. The things testified to, were done in public not in secret. Where we should have expected hypocrisy, Jesuitism, a studiously blameless exterior, we find the greatest possible freedom from disguise. The Judge found great fault with her conduct in the witness-box. Now it seems to us that confusion, embarrassment, nervousness and the like are more explicable under the circumstances, on the supposition of her not being immoral, than on the contrary supposition.

It is certainly remarkable that Mr. Fish's testimony, which appears to have had most

to do in deciding the case for Judge Norris, was never heard of until the last moment, when the exigency of the case seemed to demand it. He gave it as proof of her corruption, yet continued on terms of cordiality with the parties supposed corrupt, saying nothing to either of them about it, or to any body, until the trial was nearly through.

As for the relations of Kali Churn Banerjee with Miss Pigot it may be proper to observe that while he was yet a child she was a woman, and that it is perfectly possible that he would look upon her as a mother and act towards her with an unreserve that he would not have otherwise practised.

We cannot defend Mr. Hastie from the censures so freely uttered by the Press, Native and European. According to our conception of the matter a very different man should have been assigned to such a post. It is not enough that a man should have intellectual qualifications to be the Principal of a Missionary Institution; consideration for the feelings and rights of others is of equal importance. He seems to have associated freely with those whom he regarded as impure; to have opened letters that were addressed to another, and used the contents against them. It is quite possible that Mr. Hastie may have believed it to be his duty to get Miss Pigot removed, but it would have been more in conformity with teachings of the Book if he had pursued a more straight-forward course in the matter, speaking to her before he spoke against her. We cannot undertake to notice all the painful things brought before us in this trial. Missionary agents have not a monopoly of the scandal; some persons in society figure in it.

We have already expressed our surprise at the conduct of Judge Norris in this case. Our ideas of what may be expected of a judge while a case is pending, are completely upset, unless we are to admit that he quite forgot what his position required of him. At the beginning perhaps as though he were the counsel for the plaintiff, saying many offensive things to the defendant, and finally turned the tables on himself, reversing his procedure.

Is the devil to have all the profit in this trial? (We beg pardon of the lawyers.) We trust that some good may come out of it to the cause of righteousness. We have no doubt that such will be the final result.

THE HOLY CITY.

SOME people are afraid the coal mines of England will not last another 1,000 years, and some are anxious to prove to themselves that there will be room enough in heaven for all candidates. The following calculation is going the round of the papers:

"And he measured the city with a reed 12,000 furlongs. The length, and the breadth, and the height of it are equal."—Rev. xxi. 16. 12,000 furlongs equal 7,920,000 ft., which, being cubed, is 496,793,088,000,000,000 cubic feet. Reserving half this space for the throne and court of Heaven and half the balance for streets, we have the remainder of 121,198,272,000,000,000 cubic feet. Divide this by 4,026 the cubical feet in a room 16 ft. square, and there will be 30,321,843,750,000,000 rooms.

We are at a loss to understand how one who has read the Gospels can literalize after

this fashion. Eye hath not seen, nor ear heard, nor has the heart conceived the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit. Men can apprehend by their senses a real city with walls, streets paved with gold and gates of pearl; the worldly man is just as good at apprehending this sort of thing as the spiritual, if not better. But one that is taught of the Spirit is taught that these are not the expressions that God's love seeks for the revelation of itself; he has been taught to count all these things but loss for the excellency of the knowledge of Christ. Once he delighted in gold and silver and precious stones, and trusted in walls for his preservation from enemies; but he turned from these things of time and sense, to set his affections on things above. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him." "But we have received not the spirit of the world, but the spirit which is of God: that we might know the things that are freely given us of God." If a child ask bread, will his father give him a stone? A child of God does not want precious stones, and does not find any pleasure in the thought that he is to have this kind of wealth in the realm of glory; he would be ashamed to picture to himself a heaven made up of the things that the children of this world so idolize. There are features in the life to come that are altogether beyond the experience of this present time, and therefore cannot be described as they are because they could not thus be apprehended. The powers of language are determined by experience. Therefore the Spirit of God employs objects of sense as figures of the future, taking care to impress upon us the fact that they are figures. The things that are most prized in this world, gold, pearls, precious stones &c. are used to intimate that the riches of heaven will be lavished upon the redeemed in the coming time. This city, the New Jerusalem, is said expressly to be the bride of the Lamb, that is, the redeemed in their perfected state. It is not that they dwell therein, but they are it; they themselves are the New Jerusalem. Now a city is something that is built, of solid materials prepared and builded together: but the New Jerusalem is seen coming down from God out of heaven; showing at once that the whole is a figure. Men put walls around their cities to protect them from material enemies; but surely the people of God in the future state, are not to be protected by such means. The street of the city is "pure gold, as it were transparent glass." But gold that is transparent is no more gold; it is simply coloured glass, comparatively worthless. The city is 12,000 furlongs square; the wall has 12 foundations; the wall measures 12 x 12, i. e. 144 cubits; there are 12 gates; the city is also 12,000 furlongs high. These terms are not employed to show us the material extent of the church of Christ, for the church is spiritual perfection; the perfection of order, security, beauty, purity, excellence, unity. The kings of the earth being their glory and honour into it; that is, they become humble members of the church of Christ, consecrating all their powers to Him. "Nothing that defileth shall enter therein," showing the grand distinction of the church of that day, as compared with the church that now is.

Having used first the similitude of a bride, then that of a city, the sacred writer finally uses that of a garden, paradise regained, watered by the river flowing from the throne of God, and verdant with the ever-fruitle trees of life.

THE question then is not one of roominess, but of meetness. Am I one of the living stones built upon Christ, the stone most precious, finding my all in him, receiving all from him, new-created in his image, led by the Spirit, sanctified by the truth?

REMINISCENCES. CCXXIX.

EXTRACTS from diary. Bombay, 1849.

July 16. Missionary friends would dissuade me from taking a situation of writer and supporting myself by my own hands.—One says: "We are not to degrade the gospel, or do evil that good may come.—When they see you, a REGULARLY ORDAINED MISSIONARY go to seek employment as a common clerk, I am afraid it will at least have the appearance of evil in two ways,—it will lower the work in which you are engaged, and it will injure the credit of our country as not being willing to support you."—If the work is lowered, the gospel degraded by a missionary's supporting himself, would Paul have done it and gloried in it? Would God have allowed him to do it?

My reasons are these. When I believed in Christ and surrendered myself to him, it was with a very deep sense of obligation. I felt that while I could never dream of liquidating the debt I owed, yet it was my privilege to give the most explicit proofs of love to the Saviour, by devoting myself and all my resources to him. I could not tolerate the thought of the gospel being my servant, to work for me; I wanted only to work for it. And when I went out as a Colporteur for two successive years, I refused to take any pecuniary compensation. I shrank back from receiving any thing for service rendered Christ. I wonder that the influence of other Christians did not sweep away these romantic notions, as they generally seem. I believe too that if I had not associated with theological students and other Christians for 3 years, I would have come out before the mast, rather than suffer \$300 to be paid for my passage. But the influence of the church had so far got the victory over the influence of the gospel in my heart, that I suffered this expense and others connected with my coming out, to be paid out of the church's funds; and for a year I drew my salary. But God has restored me to my first and better self, and henceforth I desire to give proof to all that I preach the gospel of Christ purely from love to Christ.

2. I aim to be perfectly conformed to the gospel standard. Every body is as king to see this standard embodied; the better the heathen become acquainted with the gospel, the more they censure Christians.

3. The society I am connected with is in debt. The church does not contribute money enough to carry on the present system of missionary operations. There is a universal cry of money wanted for the work. If missionaries part with their salaries there will be more money for schools, books &c.

4. Some missionaries receive very large salaries; and in the missionary body generally, there is altogether too much that looks to ordinary men like love of money; and a very strong and startling example is necessary.

5. The work of the gospel needs to be lowered. It is altogether too elevated. It is away up in the skies above poor publicans and sinners.

6. It is more blessed to give than to receive. Paul quotes these words of Christ in justification of the course pursued by him at Ephesus, and by him recommended to the ministers of Ephesus. If it be said, Give out

of your salary, I answer, that would not be my gift, but the church's. It is her liberality and not mine that would appear. I cannot be liberal with that which is another's. I must do as Paul, work that I may have to give.

July 26. My greatest trial is to appear to be idling away my time, doing nothing. Every one has his work and appears to be prodigiously busy,—while I am living as an Antinomian, doing nothing, only praying. This trial bore with peculiar severity upon me till the rainy season arrived.—This season favors me in that it is unfavorable to out of door operations. Now God's great endeavor seems to have been to bring my faith safe into this season.

28th. Whatever thing I peculiarly dread, that seems to be the very thing I am to expect. How different this from my former experience. Then, whenever I dreaded any thing I had but to ask God and he put it away.—I am under a much severer dispensation now.—But still God is the same God, and I find this, viz: that he answers my prayer by preparing me for the dreaded thing, so that when it comes, its dreadfulness is in a great measure gone. Last night, I was spoken to again. I was abroad in the night, and saw in mid heaven, that is, in the very zenith, a blazing comet, above the brightness of all stars and travelling rapidly. But presently it descended and came to me, and I found it in my hand, in the form of a book. A little volume, several centuries old, in antique language, which I could read very well. I went into a house and when it was day two men arose and came out of their rooms, to whom I read a portion of it. One of the men was immensely old.

Aug. 6. If God can find it in his heart to let me suffer, why should I not be willing to suffer? I ever thought that God loved me better than I loved myself. If it be so, I need not trouble myself about his dispensations. If it be not so, if God love me not, why should I love myself? If God, who knows so well what is right, does not see fit to love me, I ought immediately to renounce all care of myself.—Therefore let God do what seemeth good unto him. Let him love me or cast me off, as he shall find it in himself to do. I need to be an anvil, and feel that it is the law of my nature to be stricken; and when not struck it is an exception.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

LANOLI CAMP MEETING ASSOCIATION.

To the Editor of the *Bombay Guardian*.

DEAR SIR,—Would you permit me to remind your readers of the existence of the above Association and of the conditions of membership, which are:—

- every body can become a member.
- Rs. 6 for adults and Rs. 3 for children and native Christians is the annual subscription.
- Rs. 100 constitutes a donor a Life Member.

The Annual Meeting is held at Lanoli during the Easter vacation. We have enrolled sixteen members up to date, but we want at least two hundred; applications for copies of Prospectus and Rules should be made to me without delay, as I have only a few now available.

I would invite the kind co-operation of all our Pastors in this matter. Collectors have been appointed at most points.

All moneys towards the Lanoli Camp Meeting Association should be sent to me and acknowledgments will appear in the *Bombay Guardian*.

Yours faithfully
J. N. HAWKINS.
Secretary Treasurer.

Bombay, 14th Sep. 83.

DEAR EDITOR,—The Christian is a marked individual! Glory to God! The sight of one in a ball room, or saloon, or in a theatre, would most assuredly and speedily call forth no little scandal from worldlings, and professors of religion. But, seeing you have passed through varied experiences in your long sojourn here, may I be permitted to ask your views on a Christian's relationship with the Ma-onic Institution? Is that one of the "heavenly places in Christ Jesus" where he may sit?

DISCIPLE.

DEAR SIR,—It is very interesting to witness Native gentlemen taking part in the cause of Temperance Reformation. On Saturday last at a meeting of the Ajmere Literary and Debating Society, the Head Master of the local Mission School delivered a lecture on State Legislation: and Liquor Traffic. It was delivered with much eloquence and force of language and kept the audience spell-bound for nearly an hour. The Supreme Government, he said, first "legalise the traffic, giving it a legal and recognised position and then restrict that position by stringent legislative measures." This the lecturer remarked was a fallacy, pure and simple, underlying the government regulation on the subject in question. He moreover characterised Liquor Traffic as intrinsically *selfish*, encouraging *crimes*, and being *exceptional* in its character, and was not therefore amenable to the usual laws of trade. The lecturer also emphatically said, and proved most satisfactorily, that *alcohol is not a natural product*. Nothing that comes from our Almighty Father contains this poisonous substance. "The Eternal Father sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from his chambers, the earth is satisfied with the fruit of his works. He causeth the grass to grow for the cattle, and herb for the service of man, and oil to make his face to shine, and bread which strengtheneth man's heart." The whole earth is full of His riches, goodness and mercy, but among these *alcohol* finds no resting place. After the lecture was concluded Surdar Bhogat Sing C. E. E., the President of the Society, asked the audience to express their respective views on the subject under discussion, and it is a cheering fact to remark, that although the lecture room was crowded—there was not even a single gentleman who was inclined to say anything in justification of the trade. But on the other hand several gentlemen spoke cordially supporting the views expressed by the Christian lecturer.

I am,
Dear Sir,
Yours respectfully
R.

Ajmere, 19th September.

NOTICES.

BAPTIST CHURCH, Bellasis Road, (opposite the Byculla Club.)

Pastor—The Rev. William Bell, M. A.

Hours of Service.

Sundays—11 A. M. and 6 P. M.

M. E. CHURCH SERVICES. BOMBAY.

SUNDAY. GRANT ROAD, Eng. 8-30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10-30 a. m. Marathi, 3 p. m. DEAN LANE, Fort; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. MAZAGON, Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer-meetings at each place, Tuesday, 7½ p. m.

(Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

LANOLI CAMP MEETING ASSOCIATION.

Acknowledgments by Secretary. *Bombay*, G. B. Rs. 3; J. N. H. 4; H. C. 2.

Bhosawal—N. B. Rs. 2; Mrs. N. B. 2; W. G. G. 2; Mrs. W. G. G. 2; Miss E. W. 2; Master C. G. 1; Master E. G. 1; F. M. 2; Mrs. F. M. 2; S. B. 2; Mrs. S. B. 2.

Mhow—R. P. Rs. 100.

Secunderabad—Mrs. W. Rs. 6.

Total to date (Sept. 14,) Rs. 135.

MISSIONARY CONFERENCE PRAYER-MEETING.

THE monthly prayer meeting for Missions will be held (D.V.) on Tuesday at 8 P. M. in the Lodge, Girgaum, (The Rev. J. G. Deimler's). All are invited.

RECEIVED for Gospel Hall, Picket Road from Paulina, R. 1; from Mr. G. 5; Friend, through Mrs. T. 10; from I. N. D. (first half-note) 100.

Received for House of Hope, from I. N. D. (first halves) Rs. 200.

Received for Rev. C. B. Ward's Mission and Orphanage, from I. N. D. (first halves) Rs. 200.

RECEIVED from J. A. B., Klang, for Grant Road Church Debt, Rs. 9; for M. E. Church, Bombay, 8-14-0.

Epitome of News.

SATURDAY, SEPTEMBER 15.

—*Bombay Gazette*: "The Mahaluxmee nuisance was brought before the Corporation yesterday in a somewhat sensational manner. Dr. Blaney produced a bottle of stagnant water from that locality, and its production had such a powerful effect on the members that they quitted the table. If the odour of this fluid was so potent in the Corporation hall, what must it be at Mahaluxmee? A good number of people are able to speak from experience on this subject. As many as forty-eight trains a day pass the station, and if we allow three hundred passengers to each train—a correspondent has gone to the trouble of making a calculation—we have a total of 14,400 persons who daily inhale the perfume which dispersed the Corporation meeting yesterday. We have had letters of complaint from all quarters in the vicinity of the Flats, many of them instancing known cases of illness arising from this nuisance."

Our Corporation and Council seem to be helping us to go backward. A few years ago this offensive matter was conveyed by rail to a desert region beyond Coorla.

—The *Celestial Empire* (a Shanghai paper) of Aug. 17 says:—"We mentioned on Saturday evening on most excellent authority that the Chinese Government had expiated the recent murder of Father Terrasse, in Yunnan, by the payment to the Roman Catholic mission in Szechuen of fifty thousand taels. To many people this will have seemed an enormous sum to pay as indemnity for the life of a single missionary, and they may on this simple account have doubted the accuracy of our information. We know, however, that the news is correct, and we can only imagine that the Chinese have paid so large a sum with so little delay in order that this melancholy incident should not be allowed to complicate the Tong-king question."

MONDAY, SEPTEMBER 17.

—Isis, in the *Madras Mail*: It is my belief that the strange solar aspect now attracting so much attention is simply due to the passage across India of the tremendous amount of sulphurous vapors emanating from the grand volcanic disturbances which occurred on and after the 27th ultimo in the south-east extremity of Java.

—Mr. Hormusjee Byramjee Rana, head shroff of the Bank of Bombay has been arrested for extensive defalcations. So far as ascertained, the deficiency amounts to Rs. 46,000.

—*Bombay Gazette*; Calcutta, 15: In the *Pigot versus Hastie* case a nominal verdict of one anna for the plaintiff was given to-day, because the point of cruelty was not established by the defence. Mr. Justice Norris considered the charges of impropriety between Miss Pigot and Kali Churn Bannerjee, the Rev. Mr. Wilson, and Dr. Chunder were established. Each party bears its own costs.

—The *Amrita Bazar Patrika* of September 13th says:—"The case will serve the purpose of damping the missionary zeal of pious men in Europe. It has disclosed an amount of ugly scandal which will go to show that, as regards morality, the missionaries have very little to teach to the sinful herd of humanity. We have here the spectacle of first-class missionaries accusing each other of falsehood, perjury, adultery, and what not. It would appear that the missionaries do not mind seeing their brethren guilty of the grossest immorality, and yet accepting them as preachers of the gospel. The missionaries have confessed that they are like other men, and talk in a light manner amongst gentlemen, when ladies are not present. It would also appear that some of the missionaries would not mind cracking a joke in private at the expense of the Bible, and preaching a sermon in public. Such men then are sent to the heathen to teach them morality! We expected to be somewhat benefited by this trial. It was not unreasonable on our part to expect that, when the case was between missionaries, and when many pious Christians were implicated in it, the trial would disclose examples of disinterestedness, Christian charity, self-sacrifice, and pious thought and deeds which would prove of advantage to the sinful herd who people the world. But we see, on the contrary, facts disclosed and accounts given which would bring a hue of blush on the face of even the hardened rake.

—Same; Rangoon, 15: James Joseph Pollard, Musical Director of Pollard's Lilliputian Opera Company, was found lying unconscious in a hotel verandah, yesterday morning, with a recently discharged revolver lying beside him. He lingered for about five hours. (His death was accidental.)

TUESDAY, SEPTEMBER 18.

—The s.s. *Airy*, 1,187 tons, 170 H. P., classed 100 A 1 Lloyds, and belonging to Messrs. Wilkie and Turnbull, North Shields, was loaded by Messrs. Lang, Moir and Co., with a full cargo of wheat, and sailed hence on 7th August for Port Said, for orders. She has not since been heard of, and fears are entertained that she has come to grief.

—*Bombay Gazette*, Colomba, 17: A Federal Convention was arranged at Melbourne at the beginning of September. All the Colonies assume the moral and financial responsibility of annexing or protecting all the Islands from New Guinea to the Fijis and New Zealand, to prevent convict or hostile settlements.

—Captain Armit the *Melbourne Argus's* correspondent in New Guinea, reports that it is a land flowing with milk and honey. The Papuans are most friendly and intelligent. Fifty miles inland there is splendid sugar land not used by the people, who are willing to sell.

A cargo of frozen meat from New Zealand has arrived home in splendid condition,

Shocks of earthquake were frequent at the end of August in Eastern Tasmania.

There is some excitement over diamond discoveries at Christchurch, New Zealand.

—Government have sanctioned the proposals of the Port Trustees for constructing a new wet dock on the Elphinstone Estate.

—*Truth* is glad to see that the Canadian authorities have determined to treat any attempt to swim Niagara as an act of insanity. "It is a pity the precedent cannot be extended to the case of trapezists, rope-walkers, and other such gentry. A few months' incarceration in an asylum would tend to cool their ardour for notoriety.

—*Indian Witness*: After the preaching in Wellington Square on Wednesday evening, it was announced that a baptism would take place in the church near by. A large crowd followed the missionaries and witnessed the baptism of a Mohammedan, twenty-six years of age. Not a shadow of displeasure was manifested, and after the baptism five or six young Mohammedan lads asked for an interview with the convert and talked in the kindest manner to him. One of them said, with evident feeling, "May God bless you!"

—Same: Four Natives were baptized at Sima on the 26th August by Mr. Goolzar Shah, the independent Baptist missionary there. One of them had been a *sadhoo* or Hindoo devotee, with a following of disciples.

—Same: Four new lady missionaries have been appointed to the North India and Punjab missions of the Church of England Zenana Missionary Society: Miss Mitcheson, Miss Hoernle, Miss Krapf, and Miss Van Heythuyssen. The last named is well known as a daughter of Colonel Van Heythuyssen, who has associated himself much with the work of God in Bombay. Miss Krapf's father was, we believe, the famous African missionary. Miss Hoernle is a daughter of the late Rev. C. T. Hoernle, for many years a missionary at Meerut.

—*Ind. Chr. Herald*: Cowleyism—Romanism. —Mrs. Vallings, the wife of the late Rev. F. R. Vallings after having been for several years a member of the Cowley sisterhood in Bombay and Puna, where she had the Cowley fathers for her spiritual guides, has now left the intermediate stage, and entered the port, she has turned Roman Catholic. Poor people! they do not heed the words of St. Paul: With freedom did Christ set us free; Stand fast therefore, and be not entangled again in a yoke of bondage.—Gal. 5, 1.

WEDNESDAY, SEPTEMBER 19.

—It appears that before coming to England with the manuscripts which have raised such a controversy in London, Mr. Shapira offered them for sale to the Royal Library at Berlin. Professor Lepsius, the famous Egyptologist, who is keeper of the Royal Library, looked at the goat skin stripes, covered with archaic characters, and at once convened a committee of the most learned of his colleagues to examine into their nature and value. This committee met on the 10th of July last; and, while Mr. Shapira was waiting in an adjoining room, spent one hour and a half in a close and critical investigation into the character of his goat-skin wares. At the end of the sitting they unanimously pronounced the alleged *codex* to be a clever and impudent forgery.

—The London Missionary Society has received a telegram which states that the Queen of Madagascar died on July 13. Order and quiet prevailed in the capital and central provinces. Queen Ranaivolana II. succeeded to the throne of Madagascar on the death of Queen Rasoaaherina on April 1, 1863. As she was known to be in favour of progress, her accession was generally hailed with satisfaction. After she had been elected queen, she adopted the Christian religion. The late queen, while her deceased predecessor lay in state, read portions of an old Bible which for some time lay

on a table in the palace, and from one perusal of that book, the queen decided to embrace the faith for which many distinguished people of her country had suffered loss of life. Her coronation was marked by the absence of idols and other symbols of heathenism, and the canopy above her throne was inscribed with Scriptural quotations. The voluntary abolition of idolatrous practices, by which vast numbers of innocent people were slaughtered, followed her accession. Under her sway education made rapid advances, and in the principal schools in the provinces there were about 40,000 scholars. Frequently the queen displayed her interest in this work by personally distributing prizes to the scholars. According to the native law, all the men in Madagascar are liable to Government service in lieu of taxes. The queen enacted, however, that teachers and others occupied in education should be exempt from such service. Other reforms which she made involved the extinction of vested interests. Officers were accustomed to secure to themselves the services of men of lower grade, and many had thus acquired command of a thousand subordinates; but, by a new law, thirty was the maximum number allowed to the highest officers in the country. Great reforms were introduced in the army, and the system of life service was abolished, the longest period of service now required being five years. Many reforms in the administration of justice have likewise been made. The late queen has laid the foundations of constitutional government, and the important offices which she established are now held by native gentlemen educated in the college at Antananarivo. Queen Ranaivolana effected the emancipation of all the Mozambique slaves in her dominions, and the importation of slaves was rendered illegal. Though domestic slavery still exists, it has been shorn of its worst features, and the public slave markets have been abolished.

—Hague, Aug 31: The Government has to-day received a telegram from the Governor-General of the Dutch East Indies, reporting the volcanic eruption which occurred in the island of Java on Sunday. It states that the greater part of North Bantam was destroyed, and all the food supplies were lost. The people fled to the interior in despair. On Monday morning a tidal wave of the height of thirty metres swept the coast between Merak and Tuiringin, and totally destroyed the towns of Anjer, Merak, and Tuiringin, together with the fortress, the Government buildings, and the rice warehouses, of which only vestiges remained when the wave had passed. The lighthouses on the Java and Sumatra coasts, that is, on both sides of the Sunda Straits, were also demolished. Five Europeans and a great number of the island officials are missing. The volcano of the island of Krakatoa crumbled away into the sea, and between that spot and Slebeses, sixteen volcanic craters have appeared. The total extent of the catastrophe is not yet known.

—The Rev. W. M. H. Aitkin, writing to a clergyman in the Diocese of Lahore, says:—"I don't see my way yet to visiting you in India. Perhaps it may open before long, but at present there are special reasons why I should be at home. Mr. Moody purposes returning to England in the autumn or early winter, and I think I should be to the front here to help in following up his work."

—The long-looked for University Clock is a disappointment. A correspondent truly says: The dial is so belined with fretwork that even when lit up with the electric light the hour can hardly be read with the naked eye at a distance of three hundred yards.

—The following statement in a home paper shows the progress made by Ritualism:—"In the year 1869 there were 41 churches in London where there was 'Choral Communion'; now there are 172. In the same year there were 186 churches where there were 'Saints Days' Services; now there are 482. In the

same year there were only 14 churches where the officiating clergy were arrayed in 'Eucharistic Vestments'; now there are 37. In the same year 'the surplice in the pulpit' was not seen in any church in London; now the 'priestly robe' is worn by the clergyman preaching in no less than 686 churches. In the same year ('69) there were 8 churches made fragrant with the perfumery of incense; in 1876 there were 18 such churches, and now there are 60. Up to the year 1873 'floral decorations' were unknown; now 258 churches are adorned with flowers. In 1873 'altar lights' were unknown; now there are 64 churches where such are to be seen. In 1874 the 'Eastward Position' was first adopted in 74 churches; now in 304 churches. In the year 1876 there were 37 churches where there were 'candles on the altar'; now there are 51."

THURSDAY, SEPTEMBER 20.

—*Times of India*: The peculiar green appearance of the sun, referred to recently, was noticed in Ceylon shortly after the volcanic eruptions in the Sunda Straits. From letters published in the local papers it would seem that the phenomenon was more pronounced in Ceylon than either at Madras or Bombay, and this rather confirms Miss Pigot's theory that the peculiar appearance of the sun was caused by the passage across India of volumes of sulphurous vapours emanating from the volcanoes in Java.

The *Pioneer* believes that the cause of the recent cases of crime amongst the Parsees in Bombay may be found in the extravagant way of living adopted by the Bombay Parsees within the last few years. Their eagerness to follow European fashions, and their rivalry in regard to the possession of fine houses, handsome horses and carriages, and other luxuries, probably from a strong predisposing influence to much dishonest conduct on their part.

—*N. C. Advocate*: The United Brethren in Christ, a denomination of Christians quite numerous in some parts of the country, numbering now about 200,000 members, has an episcopacy and itineracy without a time-limit. The term of the first appointment is three years, and it may be extended beyond that time by yearly appointments. This rule has been in practice many years, though but few pastors as a matter of fact remain more than three years. The *Religious Telescope*, the excellent organ of the denomination, says: "Our rule we believe to be a good one. With it we have all the advantages of a pastorate which may be extended indefinitely where the circumstances seem to require it."

—The United Methodist Free Church, of England, has undertaken to raise a 'Thanksgiving fund of £25,000 for strengthening the connectional benevolences.

FRIDAY, SEPTEMBER 21.

—*Times of India*: We learn that it has been decided to start a Zoological and Botanical Society of Bombay for the purpose of promoting the study of those sciences and also to afford persons interested in the pursuit of them an opportunity of assisting each other. At a preliminary meeting of gentlemen interested in natural history, held a few days ago, Dr. MacDonald was appointed president provisionally, and Mr. E. H. Aitken secretary. There must be many persons in the Presidency who would gladly join such a society, and there can be no doubt, we think, about the chances of its success.

—Same: The ship Scottish Chieftain, which left Calcutta for London on the 27th August with a cargo of linseed, wheat and jute, was wrecked on the night of the 8th inst. on the Middle Andaman Island. Captain McIntyre, his wife, the officers and crew, 25 souls all told, arrived in Calcutta yesterday in the British India steamer Maharani.

—The *Str. Lombardy*, with English Mails, left Aden for Bombay, Wednesday, 10 p. m.

—Fall of rain, 77 in.

—Deaths last week, 441. By Cholera, 23.

—The *Englishman* of Tuesday says:—We abstained from commenting yesterday on the decision in the case of Pigot vs. Hastie, because we were anxious, before doing so, to give the most ample consideration to any fresh light the judgment might throw on it. We have now studied the judgment carefully, and the result has simply been to confirm the amazement with which we first heard of the decision. * * * In our opinion, there is not a particle of credible testimony in this case that tends in the least degree to support the allegations contained in the libels. The only evidence which, if it were credible, would deprive the plaintiff of our sympathy, appears to us to be absolutely irrelevant; for it relates to an incident which, if it happened at all, was confessedly unknown to the defendant at the time when the alleged libels were perpetrated; and we are wholly unable to comprehend how a person can be justified in impugning another's character to-day by information which he obtains to-morrow. Not only, however, is this evidence irrelevant, but it is incredible; so incredible that to ask a man to believe it amounts to an outrage on his common sense. All that the rest of the evidence goes to establish is a certain freedom of manner which we may approve of, or not, but which, when it once comes to be recognised as part of a person's general manner, ceases to justify any more injurious presumption. We do not know the plaintiff, and all we can say of her character is, that knowing nothing of it, we are bound to assume that it is beyond suspicion. Approaching the evidence in this frame of mind, the impression produced on us by it is, that immense industry has been displayed in endeavouring to damage her reputation, and that, beyond showing her to be a good-natured person, with a freedom of manner indicative rather of innocence and want of circumspection than guilt, the result has been only to prove how easy lying is even in the face of overwhelming probabilities. In the case of Kali Charan Banerji, there was an incident which, to a judge unacquainted with Indian habits and feelings, may have possessed but little significance, but which, to any one acquainted with those habits and feelings, will appear absolutely inconsistent with the relations insinuated by the defence. We refer to the letter written to Miss Pigot in England. No native of India would have written that sentence, "Can a mother forget her child?" to a woman who stood to him in the relation in question. We could say very much more as to both the facts of the case and the manner in which it was conducted. But it is best, on the whole, that it should remain unsaid. Only this we will add, that, while we have no words to express the indignation created in our minds by the conduct of some of the persons connected with the case, we believe that the defendant, however much biased his judgement may have been by other considerations, was mainly actuated in what he did by a sense of duty.

—The *Statesman*: To the astonishment of nearly every one, the news flew over the city on Saturday afternoon that Mr. Justice Norris had acquitted the defendant, the Rev. Mr. Hastie of any substantial wrong to the lady who had been forced to appear as plaintiff, against him in the suit of Pigot vs. Hastie for defamation. Voluminous as it is, everybody seems to have read the evidence, and almost every one made up his mind that although the plaintiff might have been indiscreet, there was nothing before the court that could justify the imputations made by the defendant against her, or that could save him from the penalty of exemplary damages. * * * One fact is certainly clear, that when Mr. Hastie first appeared in court he had not a shred of

evidence by which to justify what he had said and written about Miss Pigot. He had defamed her cruelly, and called her by the most opprobrious term in our language that is ever applied to a woman, and had done so without a tittle of evidence to justify it, and under circumstances that furnished the strongest proof of malice. We do not mean merely constructive or legal malice, but the malice of sheer enmity and bad feeling. Let the judgment of Mr. Norris be right or wrong, Mr. Hastie, by his own showing, comes out of the court with the brand of the slanderer upon him. His own evil tempers and his rivalry with Miss Pigot, led him to imagine all kinds of evil about her, and to give currency to his imaginings. He had not a shred or tittle of evidence to adduce in support of the 'evil' he professed to believe about her, and contrived to create and leave upon the mind of every one, the judge himself included, the impression that if he did not fail in his defence, he certainly deserved to fail. His ally, Mr. Fish, comes out not very much better. So saintly is this gentleman, that after suggesting to the court that his friend Mr. Wilson had positively 'drunk two bottles of beer' at his trial, he was sorry to confess that one glass out of the two bottles at all events, had been poured into his own tumbler, but, as a sickly extenuation of the crime, he adds that "he drank only a mouthful of it."! We are to believe, from this gentleman's story, that he saw the most extraordinary indecent things done in his own presence by Miss Pigot, and then saw Mr. Wilson and Miss Pigot retire for what he believes was an immoral purpose; that after witnessing it, he accompanied Mr. Wilson in the same carriage back to the house where both were living as missionaries; that he never opened his lips about it to any one, nor said a word about it to Mr. Wilson himself, but kept it a dead secret within his own bosom; that he went on chumming with him and co-operating with him as his colleague, and taking the communion with him. When this trial was coming on, anxious, good man as he is, that the truth should be known, and fearing that Mr. Hastie's case was not quite strong enough, he went about with a note-book in his hand to ferret out something that might assist him: sat dismally in court to see his poor friend held up to the scorn of the ungodly; and then, as the last resource of a hitherto hopeless defence, and as its last witness, sorrowful and hesitatingly allowed this painful memory to be dragged out of himself! We really do not know which is the more remarkable, this story of Mr. Fish, or Mr. Justice Norris's belief in it. Mr. Norris could believe this story, but could not believe the denial of it by young Mookerjee, who declares that he was present on the occasion when the indecency is alleged to have occurred, and produces documentary evidence that he was so present.

—The *Philosophic Inquirer*, the Madras free-thinking (?) Weekly, has come to a close, for lack of support.

Selections.

THE BLIND IN INDIA; WHAT ARE WE DOING FOR THEM?

ABOUT fifteen years ago, a certain Bairagee, or religious devotee, a very holy man according to the Hindu idea of things, was wending his way towards the city of Calcutta. Six other Bairagees travelled with him, of whom he was acting as leader. This little band of Hindu devotees had visited all the sacred shrines of Hinduism from North to South India. Their zeal had enabled them to endure the vicissitudes of the climate, the dangers of the jungle and a thousand ills that the flesh is heir to, in order to pay a visit to Cape Comorin and feast their eyes on the renowned spot where Ram Chander is supposed to

have attacked his great arch-enemy, Rawanna. Proud of the merit they had thus obtained, our little company was returning to the North. Silver and gold they had none, but they had acquired something which, from their standpoint, could always wring silver from the rich and coppers from the poor, and proved to them as good as a banking account, namely, a fund of religious merit. They were fed and lodged by the common people most willingly, each host esteeming it the highest privilege to entertain such honourable guests. It so happened, that on nearing Calcutta, the party took up their lodgings in the Serai. Many other travellers also had found their way here, some on errands of merchandise, some to see their relatives and friends, and others, perhaps, of a questionable character. Our mendicants kept up their religious dignity in this place, most scrupulously esteeming themselves the cream of the whole company. Towards evening, just as the day had sunk to rest, the leader of the party, whom we shall call for the present Muni Lall, was sitting in a devotional posture, and now and then casting furtive glances at the other travellers who had taken up their abode in the Serai. By and bye he observed a poor traveller bending his knees in prayer, and apparently *talk to some one*. This aroused Muni Lall's curiosity, and he determined to ascertain what the man was doing. He was in no hurry to leave the Serai; time was of no consequence to him, only business-people are in a hurry. He therefore watched his opportunity, and ultimately approached the stranger as he concluded his devotions.—“What are you doing, when you kneel down and talk,” asked Muni Lall? “I am talking and praying to God,” he replied. The face of the stranger was then turned towards the Bairagee, and he noticed for the first time that *the man was blind*. “You are blind,” said Muni Lall, after some further conversation, “and how can you know Him, and see Him as you say?” Sit down, said the blind man, and I will tell you. Our devotee sat at the feet of this blind servant of God and heard the story of the Cross for the first time. At last he determined on reaching Calcutta to visit the teacher who had thus taught the blind to see. In Calcutta the leader of this little band soon found his way to the Mission House, and such was his conceit, that he did not even deign to salute the missionary; it being customary for Bairagees to salute no body, but men of their own religious standing. These visits were repeated, and Muni Lall persuaded his fellowed-travellers to accompany him to the Mission House, but his brethren soon took alarm saying, that their *dharm* was in danger. They accordingly discontinued their visits, and left Muni Lall to his fate. When the Missionary asked him after some days what he thought of Christianity, he said: “I believe it all, it is just what my heart requires and longs for.” What must I do, then, to show my love and affection to the *blind man's Saviour*? Believe on the Lord Jesus Christ; receive baptism and you shall be saved, was the reply. Dress like other men and show your love by a life of faith in Jesus. This was a hard trial for one who had led a wandering life for years, but his mind was made up that he would follow the Lord who had led him through the faithfulness of a *blind man* to see the truth as it is in Jesus; Muni Lall has never regretted the step he took at that time. He was finally baptized and soon became a preacher of the Gospel to his countrymen. He is now a preacher in connection with the Church Missionary Society, and this story we heard from his own lips only a short time ago. Muni Lall always looks upon the ministry of blind men as being one of a special character. Many of us have heard wonderful stories about the sayings and doings of blind men. When nature is thrown back upon itself, and outward objects fade away, there is every thing calculated to promote a spirit of reflection and devotion, when under the guidance of

the Holy Ghost. Witness our blind friend in the Serai, a most *public place*, where a man in full possession of his sight would have sought the privacy of the little room allotted to travellers. In such a case Muni Lall would never have heard the Gospel of Christ. The Rev. Sathianadhan, Native Pastor in Madras, attributes his conversion to the *influence of a blind man*. The blind, as a rule, are affectionate and tender-hearted. There is a natural craving for something to occupy the mind, and their lives are by no means an unimportant factor in the history of their communities. Milton most touchingly refers to his blindness, which no doubt he considered a great affliction, but *we know* that his blindness was turned to good account, and through him Christian faith enriched. Who has not sat in admiration and wonder when the gentle touch of a blind man has awakened music in an instrument of which we thought it incapable. The best *address* we ever heard at Family Prayers, was given by a blind clergyman in his own home. As a Parish priest this blind clergyman is especially esteemed for his work of faith and love. The alacrity with which he points out to his friends Latin inscriptions on the walls of his Church and decipherers them is astonishing. The life-like stories of things which occurred in the Church seems like the story of one who had *seen* and noted every particular. Is this wonderful, when we remember what Homer did in his blindness? History is full of instances to prove that the blind possess special talents, and are quick in utilising them.

During the last twenty years much has been done to help and teach the blind. Schools have been established in Europe, and, for the unlearned and ignorant, workshops have been set on foot to teach them manual labour. Dr. Moon of Brighton, who himself is blind, some years ago invented a simple Alphabet by the means of which hundreds have been taught to read. Sir Charles Lowther, father of Mr. James Lowther, M. P., has done all in his power to promote this good cause. Being himself blind he can feel most deeply for those in the same condition. Our purpose is to ask with reference to the above remarks,—What has been done for the blind in India? No one can pass through our large cities without meeting them in every street. They are usually poverty-stricken creatures living upon the alms of the common people. As a rule, natives are very good to the blind, lame and halt, but few take any further notice of them after their consciences have been relieved by scattering amongst them a few pice now and then. We are not aware what has been done for the blind in large cities like Calcutta and Bombay, but we have some misgivings that our countrymen have been very lax in this particular. So many problems of life are brought before us every year, which demand our attention, that the blind beggar is forgotten, and he is left to eke out his existence as best he can. Turning towards the different Societies whose work it is to provide literature for the people, we are convinced the blind have not had a tithe of their share. We are aware that some will answer that there has been little or no demand for books amongst the blind, but what is it that creates the demand? The *supply* very often creates the demand. Have the blind received from Bible and Tract Societies in India that attention they ought to command? Some time ago the N. I. B. Society was galvanized into preparing Four Gospels for the blind in Urdu, and has since lost heart in the matter by the small demand for copies. In the Punjab the Bible Society has kept copies of the N. I. B. Society's Gospels for the blind. In Calcutta and Madras the Bible Society has kept a few of Dr. Moon's Scriptures in English. The Bombay Bible Society does not keep any in English or in the Vernacular. There are not less than twelve *important* languages in India, and the charity of a Christian public could only afford to put the Four Gospels in Urdu

for the blind—one language out of the many—and four books out of the many. A small Primer was printed to teach the blind Dr. Moon's character; besides this, we know of no other book of any kind for the blind. The percentage of blind people to the whole population is very large, and, as a rule, they are a burden to society. The Bible Society spends large sums on Colporteurs who scatter the Word of God far and wide, but why should the blind be neglected! Cannot the Bible or Tract Society start schools for the blind where they may be taught to read the Word of God! If need be, let them pay the poor blind men and women who come to school. At present they live on public charity, and it would be no misappropriation of funds, provided the subscribers approved of the plan. Young men of ability are paid by Government to enable them to continue their studies, and surely in a religious work like this, we shall not fail to see that the blind, unlike these, are young men unable to help themselves. By and bye with good training and teaching they might be taught trades, &c., and thereby earn their own living. And can we underrate the value of good Christian training in this question? It is useless to throw the matter upon the Missionaries, and say “The books lie upon our shelves, and you are welcome” to as many as you require. This is not *our work*—it is especially a Missionary work, and we cannot attack it, the “great Societies working in India should take up the matter.” Because, in fact, it is everybody's work, it is nobody's work. The Bible Society, the Tract Society or the Christian Vernacular Education Society may help us to make the matter practicable by making an experiment in some convenient place. If we all wait till an Indian Dr. Moon shall arise we may never do anything at all. We commend, therefore, these remarks to the different religious Societies, and ask if something cannot be done. The two questions most important for these Societies to ask with reference to this matter are: 1st.—Is it our *duty* to teach and protect the blind? Secondly.—Is it *practicable*? All of us will say it is our duty, but some may be inclined to dispute its practicability. But has it ever been tried on any large scale, and has it been proved to be impracticable? Until, then, we have no reason to say that it is so, and, until this has been proved our duty is none the less a matter of responsibility. This we cannot desire without doing violence to our conscience, and we trust this paper may call forth a real and practical response from those who are able to initiate so good a cause.

“Do noble things, not dream them all day long;
And so make life, death, and that vast for ever
One grand, sweet song.”

J. P. E.
(Ch. Miss. Gleaner.)

EUROPEAN GENERAL HOSPITAL ENDOWMENT FUND.

The European General Hospital Endowment Fund amounting to Rs. 88,000, was raised in 1875, and the income derived therefrom has since been administered by a committee of European gentlemen. The objects with which the fund was raised were to provide means for alleviating the sufferings of the patients, as far as possible, by procuring additional experienced nurses, keeping up a garden and library, giving assistance to indigent patients on leaving the hospital, or even providing passages to England in such cases where the physician in charge considered that it was necessary for the recovery of the patient, and generally to do what in the opinion of the physician in charge or committee would benefit the inmates of the hospital. That a very great deal of good has been done by means of this fund the committee can vouch, but like most charities of the kind the extent has been circumscribed by the funds available being limited. The committee, however, have hesitated

hitherto to appeal to the public after the liberal response which was made in 1875, but they now think that after so long a lapse of time they may again venture to ask for assistance, especially as there are now many gentlemen in Bombay who were not here in 1875, and who have not given anything to the fund. At a meeting of the Working Committee held on 29th August, it was decided that a circular be printed, and that two members of the committee, Mr. Cassels and Mr. Comber, be requested to take the matter in hand, and endeavour to get subscriptions from the public for the above object.

In pursuance of this resolution donations may be sent to either of the fore-named gentlemen.

Members of the Working committee: The Hon. F. L. Latham. The Revd. F. L. Sharpin. Dr. Blanc. Dr. Manser. J. A. Cassels, Esq. E. Comber, Esq. M. Mowat, Esq. J. L. Symons, Esq. C. A. Turner, Esq. F. D. Parker Esq. W. Pendlebury, Esq. E. W. Killy, Esq., L. R. W. Forrest, Esq. F. W. Sedgwick, Esq., Hony. Secy.

THE TRUSTWORTHINESS OF EARLY TRADITION.

Is memory capable of preserving through successive generations the facts of history or whatever else peoples are continuously interested in knowing? At first one is apt to say "No," remembering how seldom two people can agree in their recollection of even the briefest saying or commonest occurrence. But look into the matter. Note how the power of memory differs in different people and how it may be cultivated, and especially how it strengthens when systematically depended on, while when little is left to it, it weakens. It is a small fact but not without significance that among the first things which children are set to fix in their memories, apart from any idea of sacredness, are long series of historical names, dates and events—English kings, American colonists and presidents—far exceeding in difficulty those Israelitish histories which Kuenen thinks cannot be trusted because only preserved by memory. This shows that it is less a question of the power of memory than of how far memory is looked on as sacred, and guarded so as to hand on its contents unimpaired. As for evidence of the power of memory what better can we desire than the well known fact of the transmission of the Iliad with its 15,677 lines for generations, perhaps for centuries, before it was even written? Yet even that is a mere trifle compared with the transmission of the Vedas. The Rig-Veda, with its 1017 hymns, is about four times the length of the Iliad. That is only a part of the ancient Vedic literature and the whole was composed and fixed and handed down by memory—only as Max Muller says by "memory kept under the strictest discipline." There is still a class of priests in India who have to know by heart the whole of the Rig-Veda. And there is this curious corroboration of the fidelity with which this memorizing has been carried on and handed down: that they have kept on transmitting in the ancient literal form laws prohibiting practices that have nevertheless become established. Suttee is now found to be condemned by the Vedas themselves. This was first pointed out by their European students, but has since been admitted by the native Sanskrit scholars. Nothing could show more clearly the faithfulness of the traditional memory and transmission. It has, too, this further bearing on the date of the so-called Mosaic legislation; it shows that the fact of customs existing in a country for ages unchallenged does not prove that laws condemning such customs must necessarily be of later origin. But there is more that is instructive in the transmission of this Vedic literature. There has been writing in India for twenty-five hundred years now, yet the custodians of the Vedic traditions have never

trusted to it. They trust for the perfect perpetuation and transmission of the sacred books to disciplined memory. They have manuscripts, they have even a printed text, but, says Max Muller, "they do not learn their sacred lore from them. They learn it as their ancestors learnt it thousands of years ago from the lips of a teacher, so that the Vedic succession should never be broken." For eight years in their youth they are entirely occupied in learning this. "They learn a few lines every day, repeat them for hours so that the whole house resounds with the noise; and they thus strengthen their memory to that degree that when their apprenticeship is finished you can open them like a book and find any passage you like, any word, any accent." And Max Muller shows from rules given in the Vedas themselves that this oral teaching of them was carried on exactly as now at least as early as 500 B. C.

Very much the same was it with those Rabbinical schools amid which the Talmud gradually grew up. All of that vast literature exceeding many times in bulk Homer and the Vedas and the Bible all together, was, at any rate until its later periods, the growth of oral tradition. It was prose tradition too, which is the hardest to remember and yet it was carried down century after century in the memory; and long after it had been all committed to writing the old memorizing continued in the schools. Indeed it has not entirely ceased even now, for my friend Dr. Gottheil, of New York, tells me that he has had in his study a man who thus knows the entire Talmud by heart and can take it up at any word that is given him and go on repeating it syllable by syllable, with absolute correctness.—*Brook Hereford in the Atlantic Monthly for August.*

THE YOUNG CHAPLAIN.

One night in 1825 a clergyman was taking tea with John C. Calhoun, then Secretary of War. Suddenly Mr. Calhoun said to his guest: "Will you accept the place of Chaplain and Professor of Ethics at West Point? If you will I will appoint you at once."

The clergyman was Charles P. McIlvaine, then but twenty five years of age, and subsequently known as the Bishop of Ohio. He accepted the appointment, because West Point then had an unsavory reputation. There was not a Christian among officers and cadets. Many of them were skeptics and the others were coolly indifferent to religion.

He was received as gentlemen receive a gentleman. But no one showed the least sympathy with him as a clergyman. For several months his preaching seemed as words spoken in the air. His first encouragement was an offensive expression.

He was walking home from church one Sunday a few feet in advance of several junior officers. "The chaplain's preaching is getting hotter and hotter," he heard one of them say.

In a few days he received another bit of encouragement. He was dining with a company at the house of an officer. A lieutenant, a scoffer, hurled a bitter sneer at clergymen. The chaplain left the table.

The officers threatened to send the lieutenant to "Coventry" if he did not apologize. He called and asked the chaplain's pardon.

Another officer took offense at one of the chaplain's sermons and wrote him a bold avowal of skeptical opinions.

The chaplain, seeing in these evidence that the chronic indifference was giving way to opposition, persevered. But opposition was all the encouragement he received during the year.

Not a cadet had visited him or even sought his acquaintance. But one Saturday, the only day on which the cadets were allowed to visit an officer without special permission, one of the most popular of the cadets knocked at the

chaplain's door. He wished to begin a Christian life, then and there, and asked for counsel.

In a day or two another cadet called on a similar errand; then another, and another. Then several officers came. A meeting for prayer was appointed, twice a week. It was the first public prayer meeting held at West Point.

Officers and cadets crowded in, though all who came professed thereby to begin a religious life. At first it required as much courage to enter that room as to lead a forlorn hope.

One of the cadets was Leonidas Polk, afterwards bishop of Tennessee. Intelligent, high-toned and commanding in person, he was the conspicuous cadet. Seeing that it was his duty to make a public profession of his faith in Christ he asked for baptism.

After baptizing him the chaplain made a brief address, closing with a charge to be faithful. "Amen!" responded Polk in a voice that rang through the chapel. The "Amen" was from the heart. Immediately the baptized cadet became a missionary to his comrades.

A solemnity pervaded the academy during the two remaining years that the devoted clergyman served as chaplain. Half the corps became Christian men. Several of them, leaving the army, were promoted to the ministry. Many of those who entered the army rose to eminence. The adorn their profession and the Christian religion.

This era in West Point was created, through the divine aid, by a young man who simply did his duty patiently and left the result with God.—*The Youth's Companion,*

"THE LEAVES OF THE TREE."

With this most appropriate and expressive title, Mrs. Robertson, I, Oak Hill Park, Hampstead, has issued another of her deeply-interesting records of the work done by the Association for the Free Distribution of the Scriptures. It tells of the scattering broadcast of these "leaves," that are "for the healing of the nations," by workers in England, France, Holland, Egypt, Bohemia, Austria, Italy, Greece, Russia, Syria, India, America, and Mexico. With pleasure we extract from the concluding remarks of the report, and hope they will find an echo in the heart of every reader:—

"It is not possible at any given time to state the number of copies that have been distributed, because the work is always going on; but much more than 16,491 Bibles, 158,006 Testaments, and 115,777 Gospels have been circulated; although those are the numbers already registered. The distribution is all done by free labourers, which enables the whole of the funds of the Association to be devoted to the purposes of the work.

"We have this year been making a special effort to supply the Jews, many of whom have undergone great sufferings. It is remarkable how willing some of them are to accept the Scriptures, and many, in consequence of reading them, have already come to a knowledge of the truth, as it is in Jesus."—(*Christian*.)

THE FAITH CONVENTION.

OLD ORCHARD, MAINE, Aug. 1.—The Faith convention now being held here is even more interesting than that of last year. Dr. Charles Cullis of Boston continues to anoint the lame, the halt, and the blind with healing oil, which, if the faith be sufficient, it is claimed, will conquer all diseases. Persons treated make a report of their experiences at the next day's meeting. The most remarkable of to-day's three hundred reports was that of Miss Ruth King of Rahway, N. J. For twenty years she has been almost stone deaf; to-day she ascribed all honor and glory to God for a miraculous cure. She attended the healing meeting yesterday, and as

"he was leaving" she felt first an itching sensation, then a crackling sound in her ears, and suddenly the voice of the speaker burst upon her as though shouted through a trumpet. She declares that she can hear as well as ever. Several others who had been suffering from long-standing chronic diseases, declared that they have been completely cured; others announced an improvement in their condition, and still others could detect no change for the better.

The healing meetings are held in the afternoon, and resembled gatherings of hospital convalescents. Yesterday, among the three hundred invalids, several were in an unrequited state, as appeared by a question by Dr. Cullis and a season of prayer was held that they might accept God's redeeming love before seeking a cure. The services were opened by singing "She touched the hem of His garment," after which the 103d Psalm was read by Dr. Cullis. "Now let us give ourselves wholly to God," said the Doctor, and another season of prayer was begun, at the close of which Dr. Cullis retired to a room, where he met individually each person desiring to be healed. The first person to pass into the smaller room was a woman over eighty years of age. Others followed at intervals of about three-fourths of a minute—first those who were too faint to remain until the meeting should close, next those who would have to take the next train, and then those sitting in the rows of seats nearest the door. When they came out, they took seats on the opposite side of the room.

While this exercise was going on, the people in the assembly room were addressed and encouraged to full belief in the fulfilment of God's promises. "There are three conditions," said Mr. O. E. Mallory, to be heeded: "First, hope for deliverance must be based on God's Word; second, settlement of the question whether you are ready to fulfil the conditions the Word requires, and to the full of your ability—these conditions being obedience to God and entire submission to His will; third, all desires for your health must be for God's glory. There must be to a dedication to God, as He will not give you health that you may use it for lust."

After about 150 persons had returned from meeting Dr. Cullis, an opportunity came for testimonies as to what God had already done for them. Very many declared that they had already received aid, and others claimed to have obtained the healing desired. To-day thirty persons responded "I believe I am healed both in soul and body." To-morrow will be the eighth and last day of the Convention. It is proposed, however, to make the Faith Convention at Old Orchard an annual event, and permanent grounds have been secured for the purpose.—(N. Y. Evangelist.)

TIME TO THINK.

"One of the most common defects in the training of girls," writes a mother who has proved her right to be a counselor in this important work, "is that they are not brought up to live alone, to stay at home in their own minds. From babyhood they are watched, tended, noticed, guarded, never let alone. Even young infants are not so much as permitted to think out the mysteries of a door knob, but are tossed up, their little train of thought interrupted, their solitude continually invaded. Let a little girl be left to herself hours every day, near to loving friends who have some other occupation than watching and advising her, and she will invent boundless resources and be never so happy. Solitude is a necessity to the formation of character."

There is food for reflection in these words for all who have the care of children. The privilege of solitude is not enjoyed by many children of either sex in our towns and cities. If they are not mingling in the exciting labors or sports

of the crowded schools, they are playing in the streets or with their mates in their own homes; some social diversion fills up nearly all the leisure hours of every day; and when there are no playmates at hand the mother must give up her time to their amusement. Too much company, too much watching, too much effort to direct every thought and action of the child, too little opportunity for the development of its own individuality—doubtless these are the reasons for the feebleness of many characters.

Indeed most of the young people of our large towns become wholly incapable of spending any time by themselves. The moment their companions are out of sight and the efforts to direct them have ceased they are restless and miserable. Nothing but an exciting novel will reconcile them to existence. This is largely due, no doubt, to the attractions of social sport which take hold so strongly on the nature of active young people, but it is also the result in part of the too persistent watchfulness of parents in the child's earliest years, by which the child is never left to itself or taught to prize the sweet delights of solitude.

This is one of the disadvantages which the children of the cities are bound to undergo. The country boys and girls have much time to themselves; and while their minds often lack the alertness that is produced by the brisk social commerce of the cities, it is possible that they sometimes gain in vigor and power of concentration more than they lose in nimbleness and wit. The fact is that the majority of the men and women who are at the head of affairs in the nation were trained in the country, and while their success is due to the fact that they learned to work in their youth, it is due in part, no doubt, to the fact that they had in their younger days a good deal of time to think.—*Good Company.*

A HOMELY ILLUSTRATION OF FAITH.

Sam Jones was talking to a man of weak faith the other day. The doubter asked if Mr. Jones could give him a demonstration of religion.

"None," was the reply. "You must get inside the fold and the demonstration will come of itself. Humble yourself, have faith and you shall know the truth."

"In other words, I must believe, accept it before it is proved and believe it without proof."

"Now, hold on right here. Out West they have a place for watering cattle. The cattle have to mount a platform to reach the troughs. As they step on the platform their weight presses a lever and this throws the water into the troughs. They have to get on the platform through faith and this act provides the water and leads them to it. You are like a smart steer that slips around to the barn-yard and peeps in the trough without getting on the platform. He finds the trough dry, of course, for it needs his weight on the platform to force the water up. He turns away disgusted and tells everybody there's no use getting on the platform for there's no water in the trough. Another steer, not so smart but with more faith, steps on the platform, the water springs into the trough and he marches up and drinks. That's the way with religion. You've got to get on the platform. You can't even examine it intelligently until you are on the platform. If you slide around the back way you'll find the trough dry. But step on the platform and the water and the faith come together without any trouble—certain and sure and abundant."—*Detroit Free Press.*

CHOLERA CONDITIONS.

THE history of this dreaded pestilence leaves not much doubt as to the manner of its propagation. The infection must be actually imported, brought into the country, from its original source in the east.

Cholera is not native to England and America. It has never yet been imported except through human agency and the poison appears to be all but, if not entirely, limited to the discharges from the bowels and to the matter vomited by the patients. Where these go the poison goes; hence sewers and drains receiving them tend to become channels for conveying the disease; soil fouled by them may be leading to the pollution of wells and other waters, as also by aerial emanations, favor its diffusion; and to a less extent probably the bed-linen and personal clothing of the sick may become vehicles of infection.

In all essential respects the disease appears to spread under much the same conditions as favor the spread of enteric or typhoid fever, and like that disease it has been mainly associated with the use of water supplies, which have been subjected to the risk of receiving the specific infection. What that infection consists in is not yet known, but judging from analogy, it is a definite organism, capable of reproducing its own kind, under those conditions of filth to which we have adverted, as being associated with the spread of the disease.

At a meeting of the Citizens' Association of Albany, a few days ago, specific information was presented showing that the drainage from a certain section of the city about a square mile in extent was discharged directly into the Lake Tivoli from which the city takes its supply of water. This statement having been considered and in view of the liability to contagion and to infectious diseases at this season of the year, some very positive resolutions were addressed to the Mayor and Board of Health insisting that the water supply should be protected from this dangerous and offensive element without waiting for the legal authorization by the Common Council.

While this subject is before us let us present three tests for the purity of water; remember that the dangerous element is contained in decaying organic matter.

FIRST TEST.

Provide a clean glass flask or retort, evaporate a quantity of the water and subject the residuum with the flask to gentle ignition. If the residuum turns black on the application of heat, organic matter is present.

ANOTHER TEST.

Nearly fill a pint or quart bottle with the water to be tested, add half a teaspoonful of pure granulated sugar, cork the bottle well and leave it in the sun for two or three days. If a slimy deposit is found in the bottle the water is unfit to drink.

ANOTHER TEST.

Fill a clean tumbler with the water to be tested, stir into it with a glass rod just enough permanganate of potash to give the water a pinkish tinge. If the tinge remains the water is pure, but if the water becomes clear in an hour or so it is impure, because the permanganate of potash has combined with the impurities and carried them down leaving the water clear again.—(N. Chr. Adv.)

DOING NOTHING WRONG.

Mr. Spurgeon once said to his people: "Many church members think that if they do nothing wrong and make no trouble they are all right. Not at all, sir; not at all. Here is a chariot and we are all engaged to drag it. Some of you do not put out your hands to pull; well, then, the rest of us have to labor so much the more, and the worst of it is, we have to draw you also. While you do not add to the strength which draws, you increase the weight that is to be drawn. It is all very well for you to say: 'I do not hinder.' You do hinder, and you cannot help hindering. If a man's leg does not help him in walking it certainly hinders him. Oh, I cannot bear to think of it. That I should be a hindrance to my own soul's growth is bad indeed; but that I should stand in the way of the people of God and cool their courage and dampen their ardor—my Master, let it never

be! Sooner let me sleep among the clods of the valley than be a hindrance to the meanest work that is done for thy name."

Miscellany.

—N. Y. Independent:

The missionaries of the United Presbyterian Church in Egypt report a case of intolerance and persecution, the first since the war which, it was hoped, would, because of the dominance of English influence, make such cases rare or impossible. Three of the missionaries, Drs. Lansing and Watson and Mr. Hervey, have united in a statement giving the history of the case, part of which is published in the *Christian Instructor*. A Mohammedan, Mohammed Effendi Habeeb, from twenty-two to twenty-four years of age, became a convert. He was educated in the Government College at Cairo for the Government service; but finding that he could only get a post by the use of questionable means, he chose to enter the stationery business. He became an extensive reader, and wrote much for the papers. Among the books which fell into his hands were the Bible and Alexander's "Evidence." Three or four months ago he sought the American missionaries in Cairo and expressed his desire to be admitted to baptism. He began immediately to make preparation, endeavoring to commit the Westminster Shorter Catechism, and diligently studying the Bible. He was so absorbed in this work that he spent much time at home and in his shop engaged in it, and his two wives, as well as frequenters of the shop, soon ascertained what he was doing. He told his wives of his intention, and offered them, if they wished it, their freedom. The second wife left him and returned to her father. Then learned Moslems came to his shop to dispute with him as to the difference between the Moslem and Christian faiths, and he was greatly annoyed. In consequence he removed his household to the Christian quarter of the city. While in the act he was arrested and taken to the Cadi's Court, being followed and abused by an excited mob. In court he was asked concerning his faith, and replied, defending the Christian religion. He was threatened and then cast into a foul prison, where he remained four hours in agony. At this interesting point the *Christian Instructor* drops the text of the missionaries' statement and simply announces that the British Minister, Sir Edward Mallet, interfered, and Habeeb was sent to the Island of Cyprus, with recommendations to the governor and with some means. The missionaries have heard from him since his arrival there, and he continues steadfast in the faith. The *Instructor* says that Sir Edward Mallet put in the plea that Habeeb was not safe in Cairo, and hence he was removed. The missionaries, in the concluding portion of their statement, which the *Instructor* gives, say:

"In conclusion, the facts in this case are, that a young man, for daring to read the Holy Scripture and then express his convictions, has been torn from his family and means of livelihood, dragged through the streets, beaten by the mob, and spit upon, imprisoned and expatriated, and all in the most irregular and illegal manner, and with the cognizance of the highest authorities in the land. From another point of view, such proceedings as exciting street mobs, quartering men on straw, and sending away young men with letters of introduction to the Governor of Cyprus are not the means which succeed in crushing the rising spirit of inquiry in the land. Severe and more decisive measures will soon be demanded, and will be resorted to. Indications have not been wanting that there are persons high in authority who have learned that the spirit of enlightenment and freedom inspired by the Gospel is not in accord with what they consider their interests demand, and if encouraged by England they will soon find opportunities and means of meting out a re-

ward that will make the ears of Christendom to tingle, to the American Mission for its labors during the past thirty years in the work of educating the Egyptian people."

Since Habeeb became an inquirer, another Moslem has asked for baptism and a third for religious conversation.

—N. Y. Independent:

A FRENCH writer, M. Andre Berthet, has issued a "Lay Catechism" for the instruction of young agnostics. Here are some of the questions and answers:

"Q. What is God?"

"A. I don't know."

"Q. Who created the world?"

"A. I don't know."

"Q. Whence comes humanity, and whither does it go?"

"A. I don't know."

"Q. When and how did man come on earth?"

"A. I don't know."

"Q. What will become of us after death?"

"A. I don't know."

"Q. Are you not ashamed of your ignorance?"

"A. There can be no shame in being ignorant of what no one could know."

We now understand a passage of Scripture. The ox knoweth his owner; but the ass knows only his master's crib, without knowing his master, and that is the case with M. Berthet. He knows the crib where he gets his food, but not the master who provides it.

TELEGRAPHIC NEWS.

Paris, September 13th: The expression of public opinion is against war with China. There are rumours, however, that there are dissensions on the subject in the Cabinet.—The late Admiral Pierre was buried to-day at Marseilles, his remains being honoured by an imposing funeral.

Vienna, 13th: The revolutionary agitation is spreading in Croatia. The troops fired upon the peasants at Jakobovac to-day, killing fifteen and wounding many.

London, 14th: News has been received to-day from Annam stating that an engagement lasting eight hours has taken place on the road from Hanoi to Santay between the French troops and the "Black Flags." The French loss in killed and wounded was two officers and fifty men, whilst the enemy's loss amounted to five hundred.

Hongkong, 14th: The Governor, Sir G. F. Bowen has gone to Peking.—Much uneasiness is being felt at Canton owing to the anti-European rising, placards having again been posted throughout the town inciting the natives to slaughter all the foreigners.

Paris, 14th: M. Challeme-Lacour has informed the Ministry to-day that the negotiations with Marquis Tseng are progressing favourably.—The French Government have resolved to pursue a conciliatory policy.

Vienna, 14th: The revolt in Croatia is spreading to Bosnia. Extensive military preparations are being made to repress the insurrection.

London, 15th: According to intelligence received from French sources, the French troops in their recent engagement with the "Black Flags" carried the enemy's position at the point of the bayonet.—General Bonet has returned to Hanoi, leaving a garrison to defend the captured positions.—The Earl of Derby, in reply to the despatch of the Australian representatives, deprecates the annexation of the islands in the Pacific as involving a violation of the International Law.

16th: Marquis Tseng, accompanied by M. Waddington, has gone to Walmer Castle in order to confer with Earl Granville on the Franco-Chinese question.

Hongkong, 17th: General Bonet arrived here to-day.—French military operations have been suspended in Tonquin until the arrival of reinforcements.

Paris, 17th: Marquis Tseng and M. Waddington arrived here to-day. M. Challeme-

Lacour has been granted leave of absence, and M. Ferry in the meantime conducts the Franco-Chinese negotiations. This is considered as an indication of peace.

Portsmouth, 17th: H. M. Troopship Serapis left here for Bombay to-day, via the Cape.

Paris, 18th: It is announced from Tonquin that serious differences have arisen between the civil and military authorities there.—The press here recommend that there should only be a single command over the expeditionary force.—A further reinforcement of one thousand men has started for Tonquin to-day.

Vienna, 18th: The revolt in Croatia is quieting down.

Geneva, 18th: Miss Booth, the Salvationist, has been imprisoned by the Swiss authorities at Neuchatel.

London, 19th: Mr. Gladstone has taken a voyage to Norway, and visited Copenhagen, where he met his Majesty the Emperor of Russia at various entertainments. The foreign press comment much on this circumstance, but the English press attach no importance to the incident.

Paris, 19th: It is announced that Admiral Courbet has been appointed Commander of the Expeditionary forces in the whole of Peking, superseding General Bonet.

Sofia, 19th: The Prince of Bulgaria has issued a manifesto to-day, re-establishing the original constitution.—M. Zankoff has formed a Liberal Ministry.

Cairo, 19th: The cholera still maintains a lingering hold upon Cairo and Alexandria, several cases in both towns having occurred this week.

London, 20th: The Earl of Dufferin left here yesterday on his way to Constantinople.

PASSENGERS SAILED.

Per P and O Str. *Calvary*, 13:

For London—Hon C J Wilkinson, Hon J F Norris, Hon H T Priasep, Mr W C Banerjee, Mr Hukishadas, Mr Koolchand, Mr H Hiley, Miss E Murray, Mr C J Cole, Mr C H Herman, Mr G P Walker, Mr F D A Vasey, Lieut Col J P Steel, Mr S P O Scott, Mr R B Colabavella, Col A D Butler, and Lieut W P Cunningham.
For Venice—Mr F Sleeman.
For Suez—Mr H M Abdus Salam Badsha.

PASSENGERS ARRIVED.

Per P and O Str *Rohilla*, 18:

From London—Mr Van Alkemade, Mr Bauderff, Major J R Watson, Mr J Johnstone, wife and child, Mr J Nutter, Mr Percy Gray, Mrs Lyle and child, Lieut C H Crofton, Col and Mrs Knox, Mrs Bann, Master Kirkpatrick, Mr Knowles, Mr and Mrs J O'Connell, Miss L Lang, Lieut Sinclair, and Mr and Mrs Rickie.
From Brindisi—Col Abadie, Mr J H L Patterson, Mr W A Boulton, Mr Freeman, Mr A Freeman, Mr Stolke, Mr E K Tuck, Mr Oliver, Col Thomson, Rev A Walsh, Mr J B Gayard, Mr J H Davis, and Mr C White.
From Venice—Mr H Cordes.

Domestic Occurrence.

MARRIAGE.

SALE—WILLARD—(by license) September 19th at Christ Church Byculla, by the Rev. A. L. Onslow, Edward Douglas Sale, Salt Department, to Sarah, eldest daughter of Alexander Wm. Willard, P. and O Company's Service Bombay.

DEATH.

MCLAGGAN—At Poona, on the 8th September, Alister Grant, the infant child of Mr. and Mrs. A. McLaggan, aged 5 months.

"BOMBAY GUARDIAN."

Subscriptions received from 15th to 22nd September 1883.

Mrs. C. Barton, 30th June 1883, Rs. 1; J. H. Irvine, 15th October 1883, Rs. 1; F. Edgeow, 15th May 1884, Rs. 4; Rev. R. S. Dawson, 7th July 1884, Rs. 7-10; Mrs. Drury, 30th September 1883, Rs. 6; W. Ranson, 31st January 1884, Rs. 3-13; Rev. J. Rawson, 31st December 1883, Rs. 4; Edwin Joseph Drew, 30th June 1883, Rs. 12-3-6; Mr. Asirwatham Pillai, 31st July 1883, Rs. 1-4; A Hall, 30th November 1883, Rs. 2-6.

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Chambers's Meteorology	0	4	0
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Thirlwall's History of Greece Vol I, II, each	0	12	0
The Dartmouth (Dartmouth College Magazine) Vol I, II, III, each	0	4	0
Prize Essay on Hindu Caste—Bower	0	8	0
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Clarkson's Grammar of the Gujarathi language	0	12	0
A Grammar of the idioms of the Greek language—Dr. Benedict Winer	1	0	0
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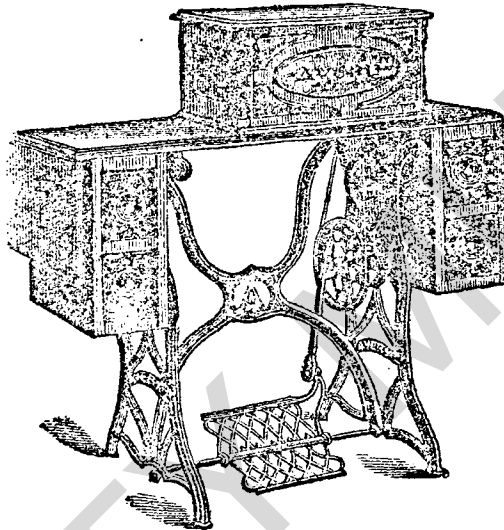
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